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CHARLES CHAPIN TRACY

Chas. C. Tracy

Charles Chapin Tracy

Missionary, Philanthropist, Educator

First President of Anatolia College, Marsovan, Turkey

BY

REV. GEORGE E. WHITE, D.D.
President of Anatolia College

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CHARLES CHAPIN TRACY

BIRTH AND HOME

Charles Chapin Tracy, the son of Orramel and Cynthia Kellogg Tracy, was born at East Smithfield, Pennsylvania, October 31st, 1838. His father's family had emigrated in 1805 from East Haddam, Connecticut, and after a nine days' journey with ox wagons, reached a frontier settlement near Tioga Point at the junction of the Susquehanna and Chemung Rivers. This had been the rallying ground of six Indian nations for 200 years. The boy Orramel Tracy was then twelve years old. Cynthia Kellogg had already arrived with her father's family in 1801 from Poultney, Vermont, where three pilgrim households had been organized as a Congregational Church before they set out, like Abraham or the Pilgrim Fathers, to make a new home in the solemn and mysterious wilderness in the west. East Smithfield was the name given the new community. Those were the days of real pioneering. Bears lurked among the trees, panthers tracked lone travelers, and children's blood often ran cold as they listened to the howling of a wolf pack. Traditions in the Tracy and Kellogg families told how children often cried themselves to sleep without supper if the father was too late or too tired to get the bag of grist home from the mill on his shoulder before bedtime.

Charles Chapin was the sixth of seven children born in the home of his pioneer parents. The dwelling was

a cabin of two rooms and a loft, built around a huge fireplace and boarded with heavy planks. Outside, part of the land was cleared for cultivation, with inspiring upland views over river, field and forest beyond. The family bread was made of rye and Indian flour cooked in a kettle banked in coals and ashes. The child watched his father swingling and hetcheling flax, his sisters spinning it, and his mother weaving it on the hand loom, after which she made the coarse garments for her frontier family. Again, the sheep were washed and sheared by the men folks, and then the women spun and wove the wool for winter clothing. Once a year the boy got a pair of shoes, when an itinerant shoemaker visited the home and wrought out of the tanned and waiting hides a meagre supply of foot-gear for the household. In later years Dr. Tracy loved to review the scenes of his childhood with his children and grandchildren. There were the woods where he carried his one-pound ax and chopped beside the men; the field in which he toiled with hoe and scythe, rake and fork; the mountain brook, where he and his little brother began fishing at sunrise, and suddenly found night had come; the berry patch, in which he eagerly hunted the first ripe strawberries, and interpreted the songs which hilarious, intoxicated bobolinks poured into his poet ears; the big stone fireplace, with its evening light and warmth and home cheer. Beside that happy hearth the children gathered winter evenings, one knitting, another sewing, others shelling corn by drawing the ears across a shovel held over a tub, while the father read aloud from "Pilgrim's Progress." "We hold our breath while Greatheart

fights with Giant Despair; we wander on the Delectable Mountains; we saunter by the River of the Water of Life amid scenes of unearthly beauty; we look through the gates of the Celestial City. The vision of the wonderful dreamer became wrought into the warp and woof of our lives." Dr. Tracy was a descendant of Sir William de Traci, and traced his ancestors back to Alfred the Great, but he would hold patents of nobility worth while only as they harmonized with the standards of John Bunyan.

Oh! those halcyon days of hardy, wholesome boyhood! Chapin was one of a group of brothers and cousins at home in the great forest with its brooks and mill-ponds, its wild life and wood lore, its sunny clearings and enchanting vistas. Their hearts were pure, their bodies sound, and their lips were free from the taint of profanity.

CONVERSION AND CALL

The Tracy family rode to church every Sunday in the farm wagon, or sled, three and one-half miles each way, or more commonly they walked. In thirty-four years the father was never known to miss a service and he was upright and generous in his dealings through the week. Family prayers were offered twice a day in that humble, God-fearing home; the Bible was read through twenty-two times from Genesis to Revelation at that family altar; when the father was away the mother led. And such prayers! "How my mother prayed! That voice speaks to me from the far past, as if from another world. She prayed for every one of

us. I was fifteen years old when she died, but feel as if she had never left me through these eventful years." No wonder all of the seven children grew up as Christians and were active in the church. The poetic temperament and thirst for education were part of the heritage transmitted by the mother to her youngest son.

When Chapin was about sixteen years of age he discovered that God was his Father, and the decision to live in the light of that discovery was made in an evening walk home from church. Conversion with him meant a call to the Christian ministry and he began resolutely to prepare for his life work. Before the Pennsylvania Legislature passed laws establishing a public school system for the state, four Tracy brothers, living on neighboring farms, united to maintain a family school for their children three months each winter. In this way our boy had received a good common school education. When an Academy was built in the village, he attended it a term or two. He also attended a debating society meeting at the Academy, and some papers which he contributed to its publication, "The Mental Summary," were long preserved as indications of budding genius by his friends. By fifteen years of age he was writing occasional poems. For a short time he was in the High School at Athens, Pennsylvania, and for one term was a schoolmaster himself. He became a champion speller and the first time he ever met his future wife was at the Bradford County Teachers' Convention, at which he spelled down the whole company.

But the classics and higher mathematics were be-

yond the reach of these schools and their scholars. The subject of our sketch had been named for the pastor, Rev. Charles Chapin Corss. Miss Nancy Corss had a good education, and she helped the would-be scholar to get his start in Latin and Greek. Beyond this aid he studied alone; he was largely self-taught, educated on the farm. The day he was twenty-one, the future college president wrestled hard with the stony soil and wrestled within himself as great aims and worthy ambitions struggled in his mind. He carried a text-book with him into the field and at intervals dug into it, as he dug into the soil, resolving meanwhile to learn, to achieve, and to serve. Before Chapin was twenty-one his father and mother had both died, and the family began to scatter. His brother Alonzo was a soldier in the Civil War and gave his life for his country at Gettysburg. Two other brothers were subsequently members of the State Legislature.

In early life Chapin developed a passion for music and was consumed with the desire for a violin. He had more genius than cash, so with his pocket knife and a few simple tools he manufactured a violin and became quite proficient in playing on it. Many years later he not only wrote the Anatolia College Hymn, which appears on another page, but he strummed on the organ the air that Professor Daghlian wrought into the music wedded to that hymn.

On the beautiful Sabbath day, July 4, 1858, when at twenty years of age C. C. Tracy united with the church, as he walked home with his double cousin, John D. Tracy, he said, "I have given my whole heart to Jesus."

Dr. Tracy later taught his grandchildren:

That much of youthful hardship is in reality privilege;

That such intimate communion with wilder nature as pioneer experience affords is well for the soul;

That hatred of work can be replaced with enthusiasm for it;

That a hill farm much given to stones and hardpan is an excellent school of patience;

That a poor young man, busy with strenuous manual labor, can at the same time prepare for college;

That when one encounters the impossible, it is well to walk all around it expecting to find a hidden possibility;

That life and labor count for most where they are most needed, and that there are more golden weddings in the missionary class than in any other class of equal numbers.

WILLIAMS COLLEGE AND MARK HOPKINS

In 1862 a young man with high ambitions and some trepidation made his way to Williams College and applied for admission to the Junior class. The examining professor asked him where he had prepared for college. "On the farm," was the answer. The teacher looked doubtful, but assigned the applicant a passage in Cæsar and gave him half an hour to prepare to translate and recite on it. As soon as the young student glanced at the passage, however, he said, "I am ready now, sir," and he plunged into the business of his examination like a war horse charging

in a fray. Horace followed, then Livy, then a similar examination in Greek authors and other subjects, and as a result the professor said, "Tracy, you have done well." He was admitted to the Junior class.

He was very happy in his college course, most of all in his relation with his revered president. Young Tracy revelled in the teaching, thinking, preaching of Dr. Hopkins. He absorbed the philosophy taught, and described with special admiration Mark Hopkins' preaching, when he would heave up great boulders of thought, crack them open and construct great temples of divine theology and human duty, fair and large to dwell in. The president used to climb the belfry stairs to see the student and encourage him. Acquaintance between the two ripened into an affectionate friendship maintained throughout life. In later years Dr. Tracy taught with eagerness "The Scripture Idea of Man" to his own pupils.

Tracy had a fair share of college honors, and he always had a full share of jokes and fun. He was more mature than most of the students, and he was studying with a sacred purpose. Leading men remember still his helpful share in college revival efforts. He lived in the tower and rang the bell to earn money to pay on college bills. Though never bookish, he was ranked by his classmates as one of the six brainiest men among the forty-five, and he graduated in 1864 as class poet and with Phi Beta Kappa rank, which were no light honors for a student who prepared for college on the farm and entered the Junior class direct. The subject of his poem was "Joy." In 1884 he was again class poet at the twentieth anniversary of

graduation, "And Now I Sing of Toil." Williams College conferred upon its alumnus the degree of Master of Arts in course, in 1867; and the honorary degree of Doctor of Divinity in 1894.

UNION SEMINARY. LIFE WORK

Young Tracy went direct from Williams College to Union Seminary in 1864, and here the country youth came into touch with the life of the great metropolis. A student with acquisitive and unsated mind, he came under the formative influence of such mighty teachers as Drs. Roswell D. Hitchcock, Henry B. Smith, and the irenic and pellucid William G. T. Shedd. Some of the choicest memories of those years were associated with private studies in the Pauline Epistles and prayer together by a group of chums in their own rooms for the purpose of deepening their own spiritual life. Andrus of Mardin, a classmate in college and seminary and a life-long friend, was one of that student group. Young Tracy supported himself in part by private tutoring. One summer vacation spent in Minnesota gave him a taste of home missions, and one in Chicago a taste of city missions before he entered the wider foreign field, and he had some experience in slum mission work in the great metropolis.

He had been consecrated to the Master for missionary service by his saintly mother from the beginning, and his own heart caught the passion in boyhood years when the schooner "Morning Star" was purchased by the gifts of the Sunday School children of America for mission service among the Micronesian Islands.

Charles Chapin Tracy graduated from Union Seminary in June, 1864, was ordained by the Third Presbytery of New York, July 17th, married Myra H. Park, August 14th, and August 24th he and his bride sailed for Turkey. They entered the matchless harbor of Constantinople in company with Dr. Edwin Bliss, Dr. Isaac Bliss, Dr. J. K. Greene and their wives, and that was no ordinary company. One of their most intimate future associates, Rev. George F. Herrick, was waiting for the little boat that brought the new recruits from the steamer to the shore, and he interpreted their eager greetings as meaning, "Your new associates have come. We are glad to be here. We have come to stay." They were welcomed to the home of Dr. and Mrs. Schauffler, and always regarded them as their missionary parents.

In offering his service to the American Board, Mr. Tracy recorded his conviction, "that all men are lost sinners, and the only way of salvation is through the vicarious sacrifice of Christ," and continued: "I think I am a Christian because I desire more than anything else to escape from sin and be like Christ. I think the preacher's great duty is by all means to bring men to Christ. I desire to be a missionary because it is the most direct work for the advancement of Christ's kingdom. As to suffering, it is welcome if Christ comes with it. I hope to make this my life work."

MARSOVAN AND THE MISSION STATION

Marsovan (also written Merzifoun and Marsivan) is favorably located on the border of a fertile plain,

probably Strabo's "Plain of a Thousand Villages." In the background the Tavshan, or Rabbit Mountains, tower up more than 6,000 feet above the sea level, and every morning the sun rises over one or other shoulder of Ak Dagh, our Mont Blanc. The latitude is about that of New York City, while the winters are short and not excessively severe. The elevation of the plain, nearly 2500 feet, tempers the heat of summer, and the sky over all is the wonderful Mediterranean blue. A majority of the days are usually cloudless. The climate is dry and the stars shine clear. The region is a winter grain country, wheat and barley being the principal farm products. Cherries, apples, peaches, plums, pears, apricots, and grapes are among the fruits grown in abundance; potatoes, tomatoes, onions, squashes, beets, beans, peas and other vegetables and greens are raised without difficulty; English walnuts, almonds and filberts in quantity represent the nut crops. It is about seventy miles to the sea and the ships at Samsoun, a progressive harbor city on the Black Sea.

In 1867, Marsovan was hardly more than an overgrown Turkish and Armenian village, with some 15,000 inhabitants. A cat might sometimes be seen to jump across a street from one house roof to another. The earliest missionaries had found only two houses in the place with glass in their windows. But the people in general were of friendly, responsive, progressive types. The city had been frequently visited and temporarily occupied by pioneer missionaries, when in 1860, Rev. and Mrs. J. Y. Leonard of Cæsarea Station received permission from the Western Turkey Mission

CHARLES CHAPIN AND MYRA PARK TRACY IN 1867 —
CONSTANTINOPLE

to settle there permanently without associates. But in 1862, it was decided to locate the Theological Seminary and the Girls' Boarding School of the Mission at some point in the interior, and Marsovan was selected as the place. Accordingly, in 1863 Mr. and Mrs. Dodd were transferred from Smyrna, and Rev. and Mrs. J. F. Smith and Miss Eliza Fritcher, new recruits from America, were designated to Marsovan. One day Mr. Leonard, Mr. Dodd, and Mr. Smith mounted their horses and climbed the Déré Keuy bridle path away up to the top of a magnificent spur of the Tavshan Mountains. The view from there includes the whole plain and range after range of mountains beyond. A vision opens before the eyes worthy to be compared with that of Moses on Mount Nebo. And there, under a pine tree, with prayer to God and definite planning for their mission work, these three men organized Marsovan Station, and elected their chairman, secretary, and treasurer. The spirit of wisdom, power and grace was upon the group from the start.

MORNING DAYS IN MARSOVAN

Mr. and Mrs. Tracy reached Marsovan, October 28th, 1867, after a horseback ride of three days up from the coast over the mountains, through the forests, and along the valleys, and they were welcomed, as only missionaries can welcome one another, by Mr. and Mrs. Leonard, Mr. and Mrs. Smith, and Miss Fritcher. Mr. Dodd had already fallen a victim to the scourge of cholera in 1865, and his body lies in the serene God's acre in one corner of the mission com-

pound. Miss Anna Felician and many other Protestant friends shared in the welcome given the new arrivals. "Pampish Anna" was the only native person in the town then able to speak English. She had been a teacher and a force in the Girls' School from the day the institution opened. She was, and still is, easily the most influential native woman in the city, known to all the people, including the government officials, and a person of clear sight, sound judgment, and strong Christian conviction. The first task of the new missionaries was the learning of Armenian, for the Armenians were the first people in Turkey to respond to the message of representatives from Christian America, and both became thoroughly at home in using it. Dr. Tracy once remarked of the Armenian in the presence of a delighted college audience, "That's one of my native languages."

The young couple eagerly took their share in the pioneer work of a mission station, making and receiving calls, preaching or leading meetings, teaching classes, and touring among the new Protestant communities that were springing up in the towns and villages round about.

FIRST IMPRESSIONS

Mr. Tracy wrote: "This is Turkey as it presents itself to me: selfishness prevails; truth and righteousness are trampled upon whenever people dare to do it; extortion, inefficiency, folly, bribery, oppression, bear the name of government. Right, separate from self-interest, is an idea that has not yet dawned upon

the Turk. A moral torpor prevails, the hand of justice is palsied. The moral basis of commerce is wanting. Every one is as dishonest as he can be under the circumstances.

"If you wish to know how we feel, I will thus express it, — we are satisfied. The field is great enough, the work extensive enough, the sense of our Master's approval encouragement enough. The plain of Marsovan is beautiful; the ring of mountains around is grand; the air is as fine and healthful as New England. I thank God we are here."

Mrs. Tracy adds: "Marsovan looked to me like a dreary place in which to spend one's life, with its narrow, dirty streets, and not a tree or flower or bit of grass to be seen. But there was much to encourage in the missionary work. The Board owned one building, the lower floor of which was used as a chapel on the Sabbath and for a boys' school during the week and the upper floor as a missionary residence. There was a congregation of 300 already gathered and a Sunday School of 300, for all who went to the morning service went to the afternoon Sunday School. There was a women's meeting every Friday afternoon attended by 100 women. I thought it a wonderful work. Mrs. Leonard took me to visit the homes, and I was interested in the women, and never homesick. Our first year was a very happy one."

TRAINING MEN TO PREACH

It will soon be 100 years since the first American missionaries reached the Levant. The outstanding features of this century, viewed by quarters, are:

1819–1844, Learning what to do and how to do it.
1844–1869, Evangelization and Church Organization.
1869–1894, Education, Publication, Medical Work.
1894– Reconstruction in Church, State and Society.

During the first quarter century of missions in Turkey not a church was organized. The purpose was to proclaim the spirit of the gospel with the least possible attention to denominations. But the wine of new life could not be contained by the wine skins of old form, and a ferment of thinking, questioning and deciding was started among the Armenians. In 1846 public anathemas were pronounced by the Patriarch of the Armenian Church, excommunicating his members of Protestant tendencies, and in the same year the first Protestant church was organized as a natural result. The preaching of the gospel was welcomed, revival scenes were common, evangelical churches were formed, a large secession from the National Church took place. And now of course there must be trained Protestant ministers to serve and lead the churches.

Cyrus Hamlin, the pioneer American educator in Turkey, founded a seminary in Bebek, a suburb of Constantinople, in 1840. In time the institution bifurcated; Dr. Hamlin remained at the capital and established Robert College; theological education and the Girls' Boarding School of the Mission were removed to Marsovan. The early students were men of meagre education but high purpose; they were mature in years but eager to learn; with little culture in things of the world, they were men of strong char-

acter; unprepared for metropolitan pulpits, they were ready to keep cheerfully preaching while dodging the missiles thrown through the windows from outside; they were modest men, but men of spiritual power. The new missionary proved to be an inspiring teacher, unique and unconventional in method, stimulating and forceful. At the first commencement of the Seminary in 1868, eight men were graduated; at the same time five girls received the first diplomas given by the Girls' School; visiting ministers and missionaries organized the "Central Evangelical Union of Churches"; Mr. Avedis Assadourian, a teacher in the Seminary, was ordained; and five students were licensed to preach. It was a heartening occasion. At the Jubilee of the institution in 1914 it was stated that 119 men had been graduated, and about 180 had been enrolled as students. In spite of absence for occasional furlough or other purposes, Dr. Tracy had personally shared in teaching practically every man for at least some part of his course. First and last he taught quite a variety of subjects, as occasion required, particularly in Exposition of Scripture and the Evidences of Christianity. The "Notes on Hebrews," which he published, grew out of his work in the classroom.

CONSTANTINOPLE

Early years brought the Tracy home its full share of sickness with the refining discipline of suffering and sorrow as a result. In 1870 Mrs. Tracy's health was in a threatening condition and there was no doctor in Marsovan. The family was therefore transferred

to Constantinople. Mr. Tracy himself was soon obliged to spend several months in Switzerland as a health measure. Of the first three children born in their home the firstborn died in Marsovan, the second in Constantinople, and little Myra early in their first furlough.

In connection with the other missionaries at Constantinople, Mr. Tracy not only actively engaged in preaching and general work, but he established the "Child's Paper" in Armenian and also published it in Armeno-Turkish and in Greek. For three years the editor wrote all the material that he contributed with his own hand, and this confirmed him in a ready and accurate use of the language. In later years, when Armenian authors were listed and honored, Dr. Tracy's name came to be included by the Armenians themselves, a recognition which few missionaries have ever attained. At this time he wrote and published his little volume in Armenian entitled, "Letters to Families," which had a wide circulation and rendered useful service.

MARSOVAN AGAIN. FAMINE

When furlough time for the Smith family came, the Tracys were summoned back to Marsovan. In our region the rainfall is less than 20 inches per annum, and the crops are often on the border line of danger from drought. In 1873–'74 there was drought in dead earnest, and in its wake stalked grim famine. Moslems and Christians thronged their cemeteries and sanctuaries with prayers and cantillations and sacrifices to God and the saints for the rain that did

not come. Irrigation and the dry farming principles that are to turn this country into a paradise have not even yet arrived. The crops dried up and the people were hungry. The flocks and herds were starving too, as they depended on straw for their winter fodder through two months of snow. People were dying all about, all were suffering, and hundreds of haggard and tottering refugees reached Marsovan from the worse stricken regions further east, their skins blackened with famine and their bodies only half covered with foul rags. Children were seen with the bones almost protruding through their skin. "Famine bread" was sometimes made of barley bran, or chaff and meal, or with grape seeds or grass among the ingredients.

Aid was sent from America and other Christian lands, and Marsovan missionaries undertook their first work for relief. The soup kitchens and bread rations which they established saved many lives. Later the people were helped to get seed wheat and animals, and to take a new start in life. The Americans suffered in spirit as well as in body with the miserable people about them. Sometimes food could hardly be bought in the market or brought even secretly to the homes. Famine fever followed the famine, and Mrs. Tracy and her two children were among those who suffered with it. Mr. Tracy himself broke down under the strain, and the family was obliged in broken health to return to America. They had been away from home eight long years.

FIRST FURLOUGH

Many missionaries fail in health and some fail in heart during their first term of service. For three years Mr. and Mrs. Tracy dwelt among old friends and scenes before their physical condition was adequately restored. Mr. Tracy worked on the farm again, turned his hand to painting, and recovered personal tone by means of manual labor. He and his wife spoke often in the interests of missions, to which they were wholly committed, and visited many churches especially in New York state. Added grief came to the loving parents in the death of their Myra, and her father prepared and published "The Life of Little Myra," a child's story of missionary life.

SECOND WIND

At forty years of age Mr. Tracy was again in Marsovan with his wife and their two sons, Charles Kellogg and Henry Chester. Some changes had taken place. A macadamized road had been built instead of the bridle path up from the coast, and even springless wagons were an advance over horse or mule caravans. The war with Russia and the Congress of Berlin were just over, and there was a note of hope in the air. Mission work was well established in the compound. The church in the city had a large and growing congregation, and included in its membership three persons who had been born Moslem Turks. Important outstations were developing in cities such as Samsoun and Amasia, and in villages such as Kapou Kaya, which were almost as fruitful in producing ministers and

teachers as the hill towns of New England. The Station in 1879 decided to scatter forces somewhat, as an experiment, and the Tracy family spent two winters in Amasia. Though the children remembered those winters as dreary and lonesome, the parents were happy in their missionary activities, in that large city on the banks of the Iris River where once King Mithridates had his capital. There were three schools for girls, day and evening schools for boys, and much encouraging work. And yet the daily routine of an American family was obscure and humdrum. The reward of public approval later was deserved by its high cost in personal self-sacrifice at the earlier date. As a permanent policy it was wiser for the Americans to concentrate their forces at the center and tour among the out-stations of the field as much as might be possible. These journeys often involved much hardship and danger from winter storms, highway robbers and unsanitary conditions. Once the Black Sea steamer on which Mr. Tracy was traveling was wrecked in a storm. But most missionaries love the work of touring. The zest of exploring the new country, the welcome by friends of the Protestant communities, the hospitality shown in student homes, gospel preaching to congregations awake and alert, organizing Sunday School work, distributing Bibles and other literature, and conferences with regard to church and community activities are all experiences of surpassing interest.

YOKE FELLOWS

If Marsovan Station has possessed any element of strength it is largely the loyal cooperation of its mem-

bers with one another. This is not to be taken for granted of every missionary group so lightly as outsiders may suppose. In western lands if people differ they can separate and take new positions or find new associates. A group of missionaries are thrown back upon their own personal resources, and it sometimes gets on one's nerves; however much they may disagree, it is practically impossible to separate. Men and women of strong convictions likely to pull in different directions must acquire and maintain grace to pull together, though the process may involve really painful experiences. A wise native gentleman in Marsovan once remarked, " We never hear of any troubles among our missionaries. If you have difficulties you settle them among yourselves, and I think that is the right way."

On the other hand, it would be harder to find closer friendship than in a mission station. The Master said, " Go ye into all the world and preach the gospel." Men and women who honestly and conscientiously devote their lives in obedience to this command are drawn into very deep and sacred relations as they pray and work, suffer and rejoice together year after year. They meet experiences of sickness, death and danger together; together they enter into the joy and the result of work well done. In one instance some personal difficulty arose between Mr. Tracy and a fellow missionary. It was settled late one evening when the two men, together and on their knees in prayer, with arms over each other's shoulders, got rid of the difficulty.

PLANTING A COLLEGE

The standard of instruction in the Seminary, as in the Girls' School, was raised more than once to meet the advancing requirements of the churches and the students, and the institution reached a flourishing condition. Young men who were not committed to the ministry also began to be candidates for an education, and in 1883 Seminary instruction was readjusted with a theological course of three years following a high school course. The latter was open to students without regard to the ministry as a profession. The Armenians called imperatively for a college and offered to share in supporting it. The Evangelical Churches needed it to sustain their leadership in the field. The whole country required that type of service which has been rendered by the colleges of America, many of them doing some of their best work under pioneer conditions. A college was the logic of the situation. It was inevitable in the trend of events, and the "High School in a Cellar," with Mr. Tracy as its principal, graduated its first and only class in 1886 and was merged into Anatolia College.

The American Board, in accordance with its general policy, had put down a group of men, four in number, in Marsovan, and what was done there depended upon whether they did it or not. Rev. J. F. Smith was a sound and conservative financier; Dr. Edward Riggs, a broad and thorough scholar; Dr. G. F. Herrick, a strong and devoted administrator; and Dr. C. C. Tracy was the President of the institution from the start. Of the Armenians cooperating, Professor Gara-

bed Thoumayan and Dr. Melcon Altounian were among the leaders, and they, together with Hagop Effendi Bedrosian, Dr. Jeremiah Altounian and Barsam Agha Manissadjian, were members of the first Board of Managers.

The name "Anatolia" is of Greek origin and means "The Land of the Rising Sun." It is applied to the Asiatic wing of the Turkish Empire for one whose standpoint is Constantinople. It is virtually the local name for Asia Minor. The young institution was not encumbered with assets, but it had a wide field and a worthy label; it was authorized to use the narrow grounds and the small building of the Seminary in common with the latter institution; it had the endorsement of the Evangelical Union of Churches and the Western Turkey Mission. Above all, it had the backing of the American Board in Boston, whose Prudential Committee were the Trustees of the institution, and it was to receive for the time being a grant in aid of $1,200 a year from the American Board. Anatolia College had also the men with potential ability to make the institution what it ought to become. The seal appropriately represents the sun rising over one or other shoulder of a mountain, just as is seen from the front door of the college, and rising on a cloudy morning. The motto is "Morning Cometh," and the colors, adopted later, are blue and gold, the blue of the Anatolia sky, and the gold of the Anatolia dawn.

The course of study covered four collegiate and two preparatory years. It was the aim to give an adequate working knowledge of the English language, together

ANATOLIA COLLEGE. THE OLD MAIN BUILDING

with Turkish, the language of the country, French, the international language of the Levant, and the student's vernacular, whether Armenian or Greek; also at least an elementary education in the Sciences, Mathematics, History, Philosophy, Economics and Scripture. The diploma has been usually recognized by American universities and professional schools and justified by those students who have come to this country for more advanced education.

COLLEGE PRESIDENT

Only those who have had some actual share in such work can adequately realize the labor, the strain, the agony involved, as well as the joy of entering into the reward in founding and building up a pioneer college. Once, in a whimsical mood, the President drew his "Coat of Arms" in a friend's autograph album, including on the traditional shield, pick, trowel, awl, ax, gun, plane, pen, telescope, book, bell, diploma, white-wash brush, shears, tailor's goose, medicine bottle, plow and flail, all of which he said he had been called upon to use.

First in administration was the winning of a faculty. The College organization was unusual. The American missionaries, to a considerable extent, shared in teaching and in administration, but a majority of the staff of instruction were natives of Turkey. Promising young graduates were employed as teachers, and then encouraged, and assisted with loans of money if necessary, to take advanced courses in Europe or America to prepare for permanent service. In this way such men as Professor Manissadjian, Professor Sivaslian,

Professor Theocharides, Professor Hagopian, Professor Xenides, Professor Daghlian, and others, as the years went by, became masters in their respective departments of instruction, leaders of their people outside, authors of books and many articles in print, lecturers and preachers of renown, and useful, public-spirited citizens. The winning disposition of the President succeeded in gathering around him in the College Faculty, men of several different nationalities who cooperated in loyalty with one another, partly, at least, in response to his personality, which seemed to stimulate and bring out the best in every man.

Most of the students at first were Armenians, with the few Greeks later increasing to the first place in numbers. For the most part they came from humble homes which represented little of culture, travel, property or knowledge of the world. They came long journeys in springless wagons, on horseback, by mule train or donkey caravan, from a life so simple that sometimes there was not a calendar within reach by which the opening day of the College could be calculated. Many young men with a thirst for knowledge, honorable ambition, and a willingness to work hard in order to win, were so poorly clad as hardly to be warm in winter and so poorly shod that they could say one to another, "Our teachers know the inside of the library or the laboratory better than we do, but we know the location of every thistle on the campus better than they do." Discipline was strict and students were often dropped from attendance. Membership in the student body was kept at a premium. The College table was as plain as it could be made con-

sistently with providing sufficient wholesome and nourishing food, and the price for ten months' board was fixed at $26.40. When the student numbers were swarming they lodged willingly in attic rooms or sheds, forgetting to complain of material discomforts, if but their outreach for knowledge, civilization, and a man's chance in life might be satisfied. The enthusiasm of the President pervaded the student body and fixed attention on things worth while.

OVERCOMING PREJUDICES

Looking backward from this distance, it is not easy to realize how many prejudices had to be overcome by the "Hat wearers" in those early days. The College was not national but international in character from the start, and the races of Turkey did not find it wholly easy to cooperate with one another. Not to dwell now upon Moslem sentiment, Eastern Christians were to some extent jealous for their own churches and fearful of Protestant influence. One of the most trying experiences in the early history of the institution took place when there was a serious College rebellion in defiance of the rules regarding religious observances. Nearly twenty students were dropped as a result. The College was to maintain a position of loyal evangelical Christianity, interpreted in a sympathetic and catholic spirit. Doodoo, the faithful family servant and friend, was talking one day with a student of Gregorian Church connection, who said, "I have been watching these Protestants since I came here. They are not as bad as I thought they were. There's Mr. Tracy, he's not a bad man."

"Not a bad man," echoed the servant. "You may well say so. He's such a man that I have lived seventeen years in his family and he has never hurt my feelings once. He is such a man that when I am clearing the table and find water left in his glass I take a sip with a prayer that I may imbibe some of his spirit."

One day, in Amasia, Mrs. Tracy had given a preparation of iron to a neighbor's child. A woman standing by said, "Give me some; I have no appetite." She took a little, but instantly ran away in distress exclaiming, "What have I done? I have taken Protestant medicine. It will make a Protestant of me."

"BELIEVE THAT YE HAVE THEM"

A visitor once expressed amusement at the Marsovan way of getting buildings. "First you build a woodshed, then you enlarge it, next you put on a second story, you add an ell, then you repair the whole and behold, you have a useful school building." This method was Mr. Tracy's way of meeting two difficulties at once, the financial and the political. He could not often command generous sums of money, and he could not wait to complete large amounts before using what was in hand. But building permits were not always to be secured. Even when local officials and leading citizens were quite friendly, government officers were often required to refer such applications made by foreigners in the provinces to Constantinople, and there the petition was likely to be lost "under the cushion." The city governor would sometimes say, "I really cannot authorize a new structure. For that you must take your application to the capital, but I

can allow you a permit for repairs and I will construe it rather liberally. If that is sufficient, you may proceed." In this way "the old College building" developed, growing out of what was first put up for theological instruction alone, and a happy throng of students and a good and growing educational work were housed there for years. Later, the Hospital began its career in a rebuilt shed, used for drying lumber, and actually did its work there for fifteen years. The situation required fertility of resource to turn the edge of difficulties and to keep moving forward. There was no one to teach physics, so the President did it himself for several years. He and the students had a real good time together studying text-books and constructing and using spluttering apparatus. Every step in advance was hailed as an achievement: a plot of land added to the College holdings, the east dormitory, the fountain in front of the building, the pretty garden, the arrival of Mr. Wingate, the first in a line of splendid American tutors.

GROWING PAINS

How many persons unite in the task of building a typical American College! Anatolia has enjoyed the confidence, sympathy, and personal support of a wide and loyal body of friends, some of whom may read these lines. In addition to those whose names appear in these pages, many individuals have made their contributions, some of them repeatedly, also churches, Sunday Schools, missionary societies, clubs and other organizations. In this way ground has been purchased from time to time, the plant has been enlarged, equip-

ment has been added, the industrial department has been built up, the salaries of teachers have been met, and aid has been given promising students who otherwise could not continue in the institution.

Mr. Smith, as a wise financier, kept the young College from falling under the incubus of a debt. Rev. Edward Riggs was in America when the institution began its career and secured the beginning of an endowment for the Greek professorship in the name of his father, Dr. Elias Riggs, the famous missionary scholar. Dr. Herrick raised $10,000 for the " English Chair " in Great Britain in 1889 and laid the foundation for securing much subsequent assistance from that country. He also was instrumental in raising seven endowed scholarships and ten annual in the United States, and began raising an endowment for the Richards Chair of the Presidency. A bequest of Rev. and Mrs. J. Y. Leonard, the first permanent missionaries in Marsovan, deserves to be mentioned here. More and more as the years went by, Dr. Tracy was the indefatigable leader in securing the friends and the funds with which the work was carried on and enlarged step by step. When the Girls' School moved to its present quarters, Mrs. Edward Riggs undertook the organization, in the vacant building of the " Home " for younger College boys, which grew into such an important feature of the institution. Subsequently, Mrs. Smith was its efficient head and with her was associated Mr. Dana K. Getchell, who, by disposition, training and sympathy, is a schoolmaster, and is the superintendent of the newly built Kennedy Home.

SECOND FURLOUGH, 1890–93

The present writer and his wife joined Marsovan Station November 15, 1890, and our acquaintance with Dr. Tracy began miles before we reached the city. Our Greatheart eagerly came far out on the road to meet his new associates, and we were united in personal affection and in official college relation from that time to the day of his death. Just a week later Mr. and Mrs. Tracy, with their children, Charles, Chester, Annie and Mary, left for America on furlough. Another son, William Arthur, born May 8, 1883, had died August 27, 1884. Four, therefore, of the eight dear children born in the home had already gone from the life of this world. Mr. Tracy resigned the headship of the College and Dr. George F. Herrick succeeded him as the second able President of Anatolia. The Tracy family spent the winter in Switzerland to recuperate after twelve consecutive and strenuous years on the field, and their furlough in America was prolonged for the purpose of seeking sustaining friends for the aspiring young college. Mr. Tracy made many addresses, wrote many letters, formed many plans, interviewed many people. One day in Chicago he and good old Dr. Fisk of the Seminary kneeled in prayer together, then went by appointment and called on the famous patron of colleges, the eccentric Dr. D. K. Pearsons. That interview laid the foundation for an abiding respect between two capable men. Dr. and Mrs. Pearsons gave repeatedly to Anatolia College, their gifts aggregating over $70,000, and Anatolia is understood to be the only institution out-

side of America ever directly helped by the famous philanthropist.

Many different donors, however, contributed with intelligent sympathy and a degree of personal interest that was all very gratifying. In 1893 Dr. Tracy published his "Talks on the Veranda," a book of missionary conversations the composition of which the author described as his knitting work during the evenings of the preceding winter. In the summer, Dr. and Mrs. Tracy again set their faces toward the Orient with their daughters, Annie and Mary. Charles and Chester remained at Oberlin for their education.

FROM STRENGTH TO STRENGTH

The College grew rapidly, sometimes it seemed almost too rapidly for the most substantial results. It met a growing need and it contributed to create the need it met. People were waking out of the generations of Oriental lethargy. Tuition charges were advanced from time to time, but always with the aim of keeping College fees within reach of people of the middle class. A third and then a fourth year was added to the preparatory course. During the life of the College the schools in its field have doubtless doubled in number and doubled again in effectiveness. The American institution has been a helpful model to many; has furnished superintendents and teachers to many more; while it has been an unwelcome rival to some, thorning them on to improved methods in order to retain their young people. Missionaries in Cæsarea, Sivas, Trebizond, Constantinople and other places helpfully cooperated. They directed numbers of their young

people to Anatolia and sought young men from the College for employment in various positions.

Anatolia College was incorporated under the laws of the State of Massachusetts March 14, 1894, with the Prudential Committee of the American Board as its Trustees. This retained the advantage of close affiliation with the Board, but it placed upon the College treasury the limitations of independence, and it was largely incumbent upon the President to insure that funds should be provided as fast as they were expended. Expanding aspirations and achievements brought perennial questions regarding grounds, grading, water rights, tree planting, industrial development, and the material equipment generally, in addition to the demands for steadily advancing scholarship, which in turn required a steadily strengthening staff of instructors. When a guard of Turkish soldiers was quartered on the premises and two of their number for some reason died, the Colonel made an inspection and complained that the quarters provided for their lodging by the College were inadequate. "All right," said the President, "I'll build something better," and he immediately set about the construction of a building four times as large as was needed by the squad of soldiers. After a time they were withdrawn from the premises, but an additional dormitory remained. There was a great occasion on Friday, April 14, 1899, when the Imperial *Firman*, or Turkish government charter, was proclaimed and presented. The civil, military and religious authorities of the city were present at a very impressive function with the governor at their head. The colonel brought his troops with bugles and drums. As the

representative officials of the Sublime Porte and of the College stood on the east balcony, the imperial document with the signature of the Sultan was read by a scribe and formally presented by the governor to President Tracy. A characteristic address in reply on behalf of the College was made by Professor Hagopian, followed by an uplifting Turkish prayer, such as only Dr. Riggs could offer.

THE COLLEGE AIM

Anatolia College was founded to help establish the kingdom of God among men. The spiritual aim therefore was always clear, and the spirit was evangelical but not denominational. Dr. Tracy once stated the College aim as follows:

"We hold that while man is a spirit, with a mission here and a destiny hereafter, to fulfill that mission, to realize that high destiny, he must be at his best and do his best; hence:—

"First. He must be broadened, as far as possible, by liberal education.

"Second. If godliness is all-important, manliness is important; hence the great tenacity with which this institution holds to the *self-help* idea.

"Third. The idea of lifting *the whole people* to a higher moral and intellectual level is constantly kept in view. The College does not exist to secure place and privilege to its graduates, but to bring forth among the people and for the people those true and self-denying leaders for which the need is so great. The College holds that if it can train men according to such ideas,

it will do the best service; that if it can produce such men, it will produce great men."

SELF-HELP

The President, who prepared for college on the farm and made his own way while a student, wanted to put a man's chance in life before young men of honest hearts but limited means. He did not want to make things easy. He ever stressed the principle of self-help, and welcomed students who were compelled largely to work their own way. As he put the case:

"The objects of this department are principally:

1. To enable young men to obtain liberal education through their own industry.
2. To develop manly self-reliance, avoiding the danger arising from too much direct aid.
3. To inculcate, in this land, the idea of the dignity of labor, illustrating it by the example of the leading youth.
4. To make young men more practical, capable, inventive, facile in the use of tools, to secure thee, against helplessness in every-day life and bookishness as students.
5. To secure the tone that accompanies abundant physical exercise.
6. To cultivate in the students and the community a taste for advanced civilization, which is certainly helped on by the general introduction of such furniture as is manufactured.
7. To recover, by sales, as much as possible of expense in aid of students."

MASSACRE, PLUNDER, RELIEF

At the Congress of Berlin in 1878 the European Powers pledged themselves to supervise the introduction of reforms in the Armenian provinces of the Turkish Empire. It was a dangerous promise. It roused baseless hopes in Armenian bosoms; it inflamed the animosity of the Turks against the race within their borders in whose behalf outsiders presumed to interfere; and the European Powers did not keep their word. A revolutionary propaganda spread among the Armenians, nursed on the model of Russian nihilism. American missionaries opposed the movement throughout as irreligious, impractical and dangerous. But it is easy to realize that the American position was difficult. Loyalty to the existing government was obligatory for those who were, in a sense, guests in the country, even though they were apparently opposing the cause of freedom and reform. College students cannot remain impervious to such conditions about them. Marsovan became so much of a revolutionary storm center that it is singled out for special notice by Sir Charles Wilson writing on "Armenia" in the Encyclopedia Britannica. Sir Charles had been the guest of Mr. and Mrs. Tracy, as Lord Kitchener also had been entertained by the missionary circle at Marsovan. "The emissaries organized attacks on individuals, wrote threatening letters and at last posted revolutionary placards, 5th of January, 1893, at Yozghat and on the walls of the American College at Marsovan." In the last case the object was, "to compromise the missionaries and in this they suc-

ceeded. The Americans were accused of issuing placards; two Armenian Professors were imprisoned, and the Girls' School was burned down." A condition of great unrest continued. England, France and Russia kept up their pressure on the angered Turks to ameliorate the condition of the Armenians; the Armenians in their turn were restive; in the course of a few months seventeen men were assassinated within a radius of thirty miles from Marsovan. American missionaries were repeatedly threatened. There was some fighting in the city, and the condition bordered on insurrection and civil war.

Finally, in October, 1895, an electric thrill ran through the country as word was passed about that the Sublime Porte had accepted the reform scheme pressed by Great Britain, France and Russia, — and in a month came the massacre. In Marsovan the storm broke on Friday, November 15th, at the hour of the noon call to Moslem prayer. For four hours the city was turned over to the Turkish mob for the massacre of Armenians, and the looting of their property. About 125 men were killed, and most of the Armenian shops were picked as clean as a bone. The first rush of the mob was for the American premises. But we were mercifully spared such invasion. Crowds of frightened refugees flocked into our houses, and some bullets struck the Girls' School. About four o'clock the government, which as it were had been hibernating, resumed activity, and the governor visited our compound with a guard of some forty swarthy soldiers which he left to protect us, though many were more afraid of the guard than of the mob. It was a black winter that followed that

black Friday. The Armenians were broken in spirit, humiliated, impoverished and bereaved. In February, Miss King contracted smallpox and her life work came to an early end. In March, Mr. Smith, frail by nature and worn by the suffering about, succumbed to influenza. The city was in such a ferment that day pupils had to be dismissed, and the campus was almost as if in a state of siege. A wail of agony went up from the whole Armenian people across whose ancestral habitations the wave of massacre, plunder and unbridled passion had rolled, leaving some 70,000 dead, and a whole nation crying for bread without a rag to bind up their wounds or a handkerchief to dry their tears. Philanthropic friends in England and America heard the cry, gave generously for relief, and missionaries were enabled to take measures to distribute flour, clothing and small sums of money to the suffering thousands in their respective fields. One of the most rewarding efforts for relief in Marsovan was a weaving industry in which 150,000 yards of cotton cloth were manufactured, together with quantities of Turkish toweling, which were sold on the common market and the money recovered every time it was turned over. After a time the needs of the great number of orphans particularly came home to the hearts of Dr. and Mrs. Tracy, and they led in establishing an orphanage for boys and an orphanage for girls in our premises, where 200 or more children were rescued, fed, clothed, housed and taught both books and trades. As this work developed, Miss Mary Page Wright took efficient charge for three years, and then as the Armenian people gradually recuperated, orphanage work was

merged into that of the College and the Girls' School.

ARMENIAN RECUPERATION AND TURKISH REFORM

The loss of life is always hard, but within ten years from 1895 the Armenians, as a whole, had recovered more than they had lost in numbers, wealth, human worth, capacity for progress and progressive attainment. They enjoyed the opportunity of life, if they had not much of liberty or happiness. The Marseillaise could never be played or sung though every one knew it, because it was a hymn of freedom. No one could travel from one town to the next without a special permit, the issue of which depended upon the humor of officials. Texts of sermons could not be taken from the book of Exodus because that deals with deliverance from bondage and might by implication be treated as rebellious by the officers. All mail and telegraph communication was under a heavy censorship. In 1902 several students were imprisoned in Amasia. The charge was sedition, sustained only by the possession or use of a national or patriotic hymn or two which could be considered as having a revolutionary intent. These young men were imprisoned over a year before their trial was completed and then some were cleared while the others were adjudged guilty and sentenced to one year's imprisonment each. But they all had been imprisoned more than a year, so they were all released together. That is, to be proved by the court to be an innocent citizen and to be found so seriously guilty as to deserve a year's imprisonment,

met the same reward at the hands of the Turkish officers under the old régime.

In July, 1908, the New Régime was proclaimed with a revolution which introduced constitutional and parliamentary government and soon removed the Sultan, Abdul Hamid, from the throne. An attempt was made to adopt offhand the results of western civilization. The question was, whether there were the men behind the movement to carry it to success. The motto of the Party of Union and Progress was, "Liberty, Equality, Justice and Fraternity." For the time being, race animosities seemed to be forgotten; representative Moslems and Christians really fraternized. The Turks attributed a large share in the movement for reform to the Armenians. For a time the atmosphere was like the calm of a summer dawn. When it was announced to our College students that the Christians as well as the Turkish youth of the country would be called upon for military service thereafter, you ought to have heard our young fellows cheer! Soldiering in the Turkish army was serious enough in itself, but they felt that it meant a step toward equal rights and equal manhood. The changes that took place during subsequent years in race feeling and public administration, with the resulting effects in repeated warfare with its accompanying scenes, do not call for rehearsal here.

THIRD FURLOUGH, 1902–1905

Dr. Tracy made his third trip to America in his fourth decade of missionary and college work, as President of Anatolia College, and Rev. G. E. White was

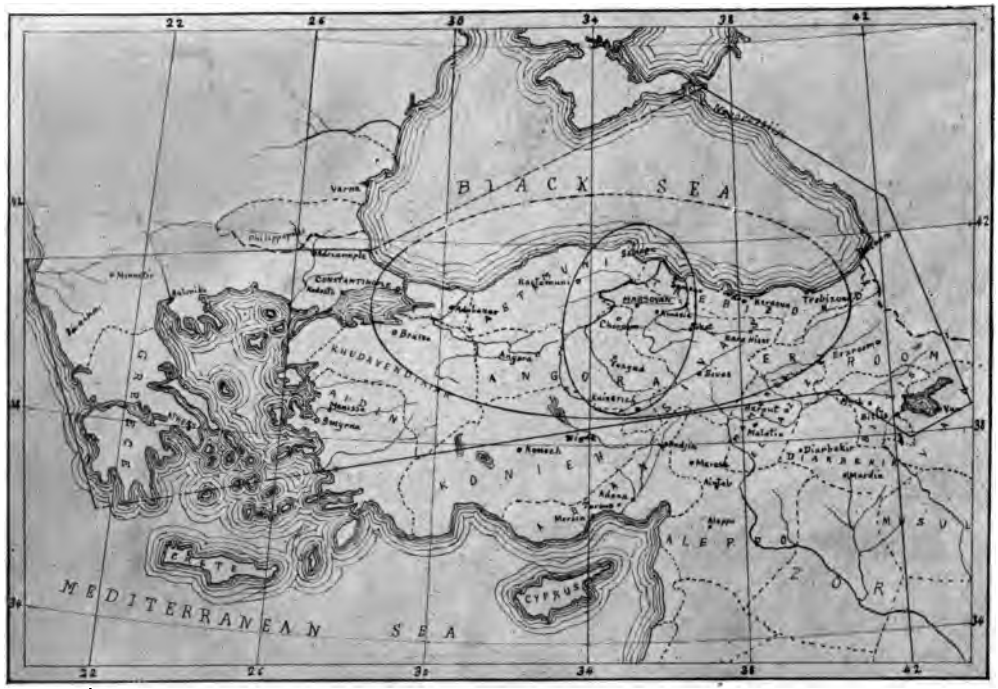
appointed to act as President on the ground in Marsovan. Absence was again prolonged for the raising of funds under the direction and approval of the Board. And he made a deepening impression among the churches in America. It was at this time that two special friends were raised up, the Misses Mary and Carrie Wickes, who gave themselves first, and then gave of their substance. A fine silver tea set, a prized family heirloom, was contributed by them and exhibited by Dr. Tracy on the platform of the American Board at its annual meeting and elsewhere with the appeal that it be filled with cash for the work in Marsovan. Over $6,000 were poured into and out of the teapot, and the wood-working and iron-working shops intended to furnish employment to students on the principle of self-help, were enlarged and named the "Wickes Industrial Self-Help."

On this furlough the fond parents with much interest witnessed the inherited bent for poetry repeating itself in three children: Chester being class poet at Oberlin in 1902, Annie at Mt. Holyoke in 1903, and Charles at Hartford Seminary in 1904. The names of Charles and Chester are both inscribed in the fine series of American tutors who have done service on three-year appointments in Marsovan. Charles made his literary ability strongly felt and bore an important part in developing the young orchestra; Chester, in addition to his classroom work, first introduced taxidermy as a feature of the museum. Annie, beautiful and beloved, married the friend of her childhood, Rev. Henry H. Riggs, and went from her college course in America to become the wife of the President of Euphrates College

at Harpout. A year later, just after the parents reached Turkey again, the message came that Annie had gone home. She and her baby boy were buried together in the Harpout Mission garden. The bereaved father lived thereafter much as under a shadow; the shadow was lightened by Christian faith, but it was ever in the background. Loving friends have erected in her name the Annie Tracy Riggs Memorial Hospital at Harpout.

THE BUILDER

When the Tracy family reached Marsovan the mission site had not been bought. The Station, however, was wise in making choice of its permanent location. The ground is two feet higher than any other in the city; it is just on the northern edge of town, making it easy to reach the city on the one side, or visit the open plain or climb to the very mountain crests on the other side; and the prevailing Black Sea breezes pass over the campus before they touch the city. The first building material was sun-dried mud brick, white plastered on the surface, the adobe of the Pharaohs and the Hittites. The next step was the use of kiln-burned brick to fill interstices between the timbers of a wooden framework, and most of the American houses and several school buildings were constructed in this way. In the last years, however, Dr. Tracy pushed on to a third type of building which was truly modern, and made use of stone, brick, cement, lime, and iron girders. The three types of building represent three millenniums of human progress. North College, Alumni Hall, the Hospital, and later Kennedy Home and the Superin-



MAP OF THE ANATOLIA FIELD

tendent's house, were built after the modern style, with materials which had now become accessible through the modern extension of commerce. An English architect was of great assistance in this latter work and in planning for future buildings.

The standard roofing is trough-shaped tile made of baked clay, but it has its drawbacks, and there was a great stir of enthusiasm when Dr. Tracy bought a machine for making flat roof tiling of sand and cement, after the style known as "Marseilles." There had been a similar stir earlier when an eight-horse-power steam engine arrived to lighten the work in the Self-Help Shops. The work of designing the buildings, drawing plans, assembling the materials which might be drawn by donkeys or ox-carts, selecting the best available workmen to construct a better building than they had ever seen before, enthusing the best among them, weeding out the incompetents, supervising their labor from sunrise till an hour before sunset, excavating for foundations, dressing stone, erecting the structures, finishing off every part to the last pane of glass and touch of paint, with all the other tasks involved in the construction of not less than seven large institutional buildings and some ten houses, with repairs, watercourses and fountains, cisterns, a deep well, a drainage system, must be left to the imagination without description in detail. One of the most interesting achievements of the builder was the location by a workman under his direction of a stone quarry about a mile away in the foothills, which was leased from the government, and from which quantities of stone were drawn to the premises for the newest buildings, said to

be of essentially the same composition as the stone used in the Cologne Cathedral.

STATION AND FACULTY MEETINGS

Station Meeting is a great institution in Marsovan. It has been usually held on Thursday evening, and often begins with a supper which represents the maximum of cheer and fun. The children then go home, while their elders devote an hour to earnest searching of the scriptures, prayer and conference. Business follows. Any item of common interest or concern may be placed on the docket by any person. Each item is taken up, discussed and voted on in its turn. Usually a vote is unanimous. If a strong division of sentiment develops, action is habitually postponed, and some delay and cool consideration usually produce unanimity. Sometimes measures are ultimately carried by a majority vote in which the minority acquiesce. The expression, "One shall chase a thousand and two shall put ten thousand to flight," well sets forth the conviction of the group that combination more than doubles effectiveness.

The College Faculty is peculiar in that several different nationalities are represented in its membership, but all have contributed to meeting the very vital responsibilities which have been placed upon that body in a spirit of loyalty, forbearance and cooperation. A session is usually held every week. The consideration of a great variety of subjects is necessary, especially when the students represent several different nationalities, each with its own language; may have studied in Turkish, American, French, Armenian,

Greek or Russian schools; may have attended a fairly good city gymnasium or the most primitive possible village school; and may be connected with Moslem, Catholic, Oriental Orthodox, Gregorian or Protestant religious communities. Not long after the proclamation of the constitution in 1908, the wine of new liberty went to the heads of some of the students, and a very serious College rebellion was the result. Class after class, beginning with the seniors, boldly announced their refusal to obey College requirements. The crux of the situation was met in a session of the Faculty where every man was on his knees, and I think every voice was heard in prayer. The result was that the College retained every student, retained the good-will of all, and maintained authority.

GOOD TIMES IN MARSOVAN

Life in Marsovan has been really remarkable for the good times which have had their origin in the American homes. Parents and children have been good comrades. With no suitable places for public recreation and amusement the homes have met the need. Every birthday brings its delightful surprises; American patriotism holds full sway on the Fourth of July; rambles among the vineyards or the foothills, picnics in the glen, trips far out on the road to meet arriving travelers, are frequent events; while Alpine violets blooming in sheltered nooks amid the snow of winter, and crocuses and primroses " by the river's brim " in early spring, summon the young people to long excursions. Thanksgiving Day brings its American dinner, the weighing of all who eat, a hike, a real Thanksgiving

meeting, and games in the evening. Christmas is observed by triple calculations, the American, the Greek and the Armenian, and is first ushered in with the exceedingly beautiful custom of carols sung by students just before dawn. The children remember Uncle Tracy as a leader in all sports and games. When Rev. Henry F. Smith was the one American boy in Marsovan, and the Fourth of July came, he went through the full regular program in observance of the day. And he didn't get much encouragement, as he remembers, except from Uncle Tracy, who joined him in the parade, the speeches, the fireworks, and capped the climax by a characteristic poem which he wrote for the occasion and for one American boy. Rev. Charles T. Riggs says, "The picture that remains in my mind of Dr. Tracy in the early 80's is of a perpetual smile. He may have been mercurial in temperament; but he usually wore his temperament sunny side up. Nothing seemed to discourage him. He was sometimes forgetful, but he never seemed to forget to radiate happiness."

Where the badge of womanhood for uncounted generations has been the veil, but where the wearers are getting very restive about it, care is necessary to assist young people in schools in making the transition from the old social order to the new. Separately or together the Anatolia schools enjoy many simple social gatherings. There are musical and literary entertainments as well as lectures and sermons to bring the young people together. The various clubs and organizations hold occasional receptions. Classes meet at supper in family homes. Guests are welcomed

by groups of friends at afternoon teas. It is all a part of a simple, natural Christian life.

FEATURES OF COLLEGE LIFE

In process of time several clubs found a need and a place in Anatolia after the standard customs of America. First came the Christian Association, then the Alumni Association, with its annual banquet and address at Commencement. An Archæological Club followed in a country where the historical strata begin with the Hittite sculpture and cuneiform script and represent all the intervening ages to the present. Next was organized the Anatolia Teachers' Association, for the improvement of educational methods in the compound and the city. No student could get far in his description of College activities without reference to his national club, Armenian, Greek, Russian or Turkish. It is difficult for Americans who breathe the atmosphere of democracy from childhood to realize what a training in democratic methods is given young men in the Orient by the practice of such clubs. The main aims of the organizations were threefold, literary, musical and athletic. Their weekly meetings were enthusiastic and useful from a literary and musical standpoint. Games on the athletic track or in the large field were often staged under their direction. Frequent field days in the fall and the spring brought out exhibitions of very creditable events with a wholesome and friendly spirit of rivalry among the contestants.

Any account of Anatolia College would be incomplete which omitted to mention its music. Several Americans in the circle have possessed real musical

taste, and in Miss Platt and Miss Morley the Girls' School has had really talented and trained musicians. Professor Daghlian was a musical genius developing slowly. He first really found himself and his mission when a student and a quiet young tutor. He organized a little orchestra, then as he heard a phonograph playing the music of Sousa's Band in New York he sat down with his music scores, disengaged the different instruments one by one, wrote out the music and set his orchestra at repeating what Sousa's Band had played. Subsequent training in Germany fitted him admirably to be an all-round instructor and pioneer leader. His own original compositions won high approval in Berlin and he has been compared by competent musical authority to Grieg as a composer. He developed music in the College from next to nothing. The orchestra was a credit to the institution and its leader. The Anatolia Choral Union brought a large number of voices from both schools into the religious services and frequent excellent concerts. The public outside and numbers of responsive young people within the schools enjoyed the music and were trained in taste and capacity.

AFFILIATED INSTITUTIONS: MARSOVAN THEOLOGICAL SEMINARY

The Seminary preceded the College by more than twenty years in conditions of change so rapid though generally unobserved that a decade counted for an ordinary generation. After that the two forms of effort went forward in the same campus though the bond of connection was personal, not institutional.

The Seminary belongs to the Western Turkey Mission. There are advantages in cooperation between a college and a seminary, as there are some disadvantages. A considerable number of excellent young men graduated from the College have taken the theological course in Marsovan. The Seminary has labored during recent years under the handicap of unsettled public conditions — few Evangelical Churches of outstanding character to appeal to young men, and a strong tendency toward other forms of life work than the ministry, but the College President always kept to the front the theological education and the claim of the pulpit and the pastorate. He was unremitting in bearing his own part in the instruction of the Seminary and in shepherding the churches. Rev. T. A. Elmer, Rev. Ernest Pye and Rev. J. P. Xenides have rendered strong service to the School of Theology, and the last named raised among friends in Scotland the funds wherewith to build "Thistle Cottage," the rent of which is used for the Seminary library. The institution met a great loss in the death of Dr. Edward Riggs in 1913. With his accurate scholarship, chivalrous spirit and unremitting industry he put the training of men for the ministry first among his many forms of service. In the spring of 1915 much interest was felt in the construction of a new and separate building for the Seminary. It was begun partly as a relief measure in time of war and the cornerstone was laid on the eve of June 21st. The building was named "White Hall" in memory of Rev. George H. White, a missionary at Marash at an early day, whose friends had led in contributing to the building fund.

AFFILIATED INSTITUTIONS: ANATOLIA GIRLS' SCHOOL

Our biographical sketch does not admit of the full description deserved by the Girls' School, the King School and the Hospital, but the Marsovan way means close cooperation between the different departments of effort. Turkey is not ready for coeducation, but the Anatolia schools for the youths and the maidens have done their work side by side. In 1864 only a few girls could be gathered together to study the primer and the gospels amid the most primitive of conditions. Progress was made with steady steps from year to year. For fifty years our School has taken the lead in the education of the girls and women of its great field. Most of its graduates have taught at least for a time, and most in their own homes have been exceedingly useful members of their churches and communities, representatives of progressive, respected and self-respecting womanhood in the East. The course of study has been advanced until the standards of a good high school or seminary have been reached, with departments in sewing, cooking and other household arts. Many of the graduates have occupied positions of great importance in this or other schools, and the service rendered by Miss Fritcher, Mrs. Wingate, Miss Gage, Miss Willard, Miss Ward, and their associates down the years has represented the high-water mark of wisdom, strength and tact.

Friends of Miss Martha King have established in honor of her name the only school in the country for the education of those children who are so unfortunate

as to be born deaf and therefore dumb. Visitors, and especially representative Turks, have been filled with wonder and admiration at seeing such children really understanding conversation, speaking, reading, writing, and transformed from the sad condition of little human animals into the glorious condition of real human beings.

The Girls' School and the College have cooperated with beneficial results to both. To some extent teachers have been interchanged. People from the Girls' School and the College meet for various public exercises, and share by groups or classes in frequent receptions, garden parties, and entertainments in the homes of teachers. The Station serves as the local body of Trustees, and Dr. Tracy, as preeminently the builder, has practically supervised the erection of all the building equipment of the Girls' School, with frequent repairs, enlargement, and work on water systems and the like, as need arose from time to time. He once calculated how many paces he had taken in constructing South Hall, but the number was too great to remain in memory. When the institution celebrated its Jubilee in 1914, under a huge tent, because no building could be found large enough to contain the eager audience, any representative of the sustaining Woman's Boards or friend of the women of Turkey would have rejoiced to be present. The Jubilee Hymn, "Ebenezer," was written by special request by Dr. Tracy for that occasion, and is included elsewhere in this volume.

AFFILIATED INSTITUTIONS: ANATOLIA HOSPITAL

Our Lord healed body and soul together, and Livingstone used to say that "God had only one Son, and He gave him to be a medical missionary." From the days of Mrs. Leonard, the Americans in Marsovan, particularly the ladies, gave some of their best efforts to the care of the sick and the prevention of disease. For years Dr. Altounian not only taught the scientific lessons at the College, but received a stipend for the regular treatment of the sick poor sent to him by Mrs. Tracy and others. In 1894 the country was visited by the scourge of cholera (as again in 1911), and many people in the city and region died. Mrs. Tracy led all the members of the Station in preparing and distributing the Hamlin remedies and using other measures by which numbers of lives were saved, probably not less than 500. The dread disease did not invade the American compound. Following the massacre in 1895 such misery prevailed that the British philanthropist, Mr. George Cadbury, sent his wife's sister, a trained nurse named Miss Taylor, to Marsovan, and a native house was rented in which patients were lodged and cared for. After the death of Mr. Smith it was decided to invite a medical missionary as his successor, and in 1897 Dr. and Mrs. Carrington reached Marsovan. The unsanitary city house was superseded by clean though plain quarters in a rebuilt lumber shed on the premises, and the Hospital began its great and expanding career. Additions were made from time to time to the grounds, building and equipment, and then

resources were slowly accumulated for the new grounds and buildings across the street, occupied in 1914.

A wonderful work of healing has thus been carried on. Many persons have testified that they never knew there was a place without lying, profanity, jealousy, quarreling or fighting, or where food, medicine and care were given faithfully as prescribed, until sickness drove them to the Hospital. There they saw Christianity in practice. During recent years Dr. Marden has been in the habit of performing about one thousand major operations annually, besides doing all the other work of conducting such an establishment and practicing outside with or without a medical assistant. For a time Dr. Hoover bore a leading part, then removed to take charge of the hospital at Talas. Anatolia Hospital has usually enjoyed the service of one or two American or English nurses, but for the most part dependence has been placed on a staff of native helpers trained on the ground. A Training School for Nurses was early established, and Miss Lousaper Torikian, who was its first graduate, is believed to be the first woman who ever received a nurse's diploma in Turkey.

The Hospital in a sense grew out of the College and Mrs. Tracy's work for the sick poor. Dr. Tracy was one of the Executive Committee of the institution, and took much interest in raising $1,000 for a memorial ward for Mrs. Tracy. Owing to the interest of Mr. Boake of England, Miss Christine Wilkes, a Mildmay Deaconess, visited Marsovan and informed herself of its character and service, and has labored for it in England with unfailing devotion. Professor and Mrs. Thoumayan also raised a sum among British donors

which was to be given to the Hospital. From 1904 until the time of her death, one of the warmest friends of the institution was Mrs. Towle, and in recognition of her gifts and of her bequest the new building, the best in the American compound at Marsovan, in the city, or anywhere in that region, was named the "Towle Memorial."

This building was occupied by a regiment of Turkish soldiers before it was ready for patients, in August, 1914. Four weeks later when the Turkish army marched to the front, the building was evacuated, and over 500 soldiers were treated there by Dr. Marden under Red Cross auspices before all the American grounds and premises were commandeered by the Turks, May 10, 1916.

PERSONAL TRAITS

The subject of this sketch was often compared with Abraham Lincoln. Each grew up in the American West and among frontiersmen, near to unspoiled nature, with an eager mind unsated by pioneer facilities for education. Dr. Andrus speaks for many in saying of his loved classmate, "He always struck me as being of the Lincoln type of man, both in form and feature, as well as in stalwart moral earnestness and large spiritual outlook." He resembled Lincoln also in homely wit and frequent aphorisms. He used to say:

"It is easier to do a big thing than a little one."

"Bumble bees are biggest when they are first born," — this of youthful self-conceit.

"Keep a stiff elbow and a limber wrist," — meaning,

persistent on the main issue, pliant on minor points.

"I can get more benefit from visiting with little William than I can from Professor ——'s sermon when he preaches in Turkish."

"Christian and Faithful must help each other,"— this to the writer when there were difficulties with accounts and he wanted to help.

"Religion binds us to the *heart* of God."

"Progressive imperfection has something captivating in it."

"Anatolia College, born of the gospel, the handmaid of the gospel, glorying in the gospel."

Dr. Tracy was often at his best late at night, eagerly discussing some problem with one of his associates, or writing a hymn, or brooding some great project alone in his study. He was frequently not only the last to bed at night, but the first to be on hand in the morning to supervise workmen at some building task. He rested in the intervals when there was nothing else to do, or when he happened to remember that he was tired. He liked to write, and often chose this mode of stating his views to his associates or the students. He published many articles, sermons, brochures, and easily drifted into the poetic form of expression. His hymns in Armenian were many and were a power.

All Dr. Tracy's friends pay tribute to his spiritual earnestness. He was an evangelist by disposition, conviction and habit. His preaching covered a wide range of thought, but often brought his hearers face to face with the most intimate problems of duty toward God, personal destiny, and salvation through Christ,

especially in the memorable Sunday evening services. In conference he often said that the College must stand for active, Christian life and effort or he would lose all interest in the institution. The family altar, where his household servants and occasional visitors joined in daily worship, was a shrine of devotion, consecration and intercession before the throne of God. In teaching or lecturing he preferred subjects such as the Evidences of Christianity which he treated from the standpoint of religion in its fruits and practical application. His instruction in International Law dealt largely with the rights and the wrongs of international dealings.

Our subject was preeminently a practical man. Rules to him meant means for facilitating business, not hindering it. If a rule hampered liberty of action he cut the red tape. Yet the crowning proof of attainment in the College was once stated by a Turk who was somewhat familiar with the institution and who was describing its operation to a knot of friends, in that "When the bell rings the students go in." When Bergson began to be much talked about Dr. Tracy plunged into "Creative Evolution," and the Annual Report of the Station to the Mission, which he wrote that year, was felicitously colored by what he had been reading. The abstract, the theoretic, the remote, awoke echoing chords only as related to the immediate situation, problem, perplexity.

This College administrator was almost childlike in his enthusiasms. His attitude often suggested the figurehead of a ship with shining eyes, ever looking on. He could think up more plans before breakfast than his associates could carry out all day. With him, a

decision to enter upon a course of action was almost the same as finishing it; he left others to carry out the details, and left them free to do so in their own way. When the fine Swiss clock was bought at a cost of nearly one hundred pounds by the Alumni Association, he was greatly delighted. He erected a tower to contain the clock, and then had dummy faces painted on cardboard and photographed. He could not wait till the clock itself was actually in position before publishing the newest achievement to all and sundry. The clock was a public utility too. The Protestant and Gregorian schools soon regulated their hours by it. And the whole city by degrees adjusted its habits to western standards instead of reckoning twelve o'clock as sunset and so being obliged to change the hands of the clock almost every day of the year.

Some disappointments were inevitable. The Mission once felt unable to pay for printing Paley's "Evidences of Christianity" which the theological teacher had translated into Armenian with painstaking assiduity. One Thanksgiving Day he issued a challenge to all who were strong of foot and courageous of heart to a walk in the mud and to a venturesome enterprise for the future. The purpose was to inspect a site in an unpurchased field where a magnificent outdoor Greek stadium might be constructed. It was easy to visualize a handsome project, but it did not advance beyond the visionary — then! The ambitious administrator was often temporarily balked, often temporarily discouraged, but he never stayed so. Hampered by poverty of resources, he was fertile in devices for adapting means to ends. His enthusiasm was contagious and

his method of dealing with the debts that would hamper the completion of rosy plans was to outline a larger plan, inaugurate a forward movement, and in the leap to the larger achievement, the step just preceding was accomplished incidentally.

THE FRIEND

"A man to have friends must show himself friendly," and the witness to Dr. Tracy's power in inspiring friendship is unanimous and masterful. Those acquaintances whom Dr. and Mrs. Tracy held to their souls with hooks of steel are so many that it would seem almost invidious to undertake to name them, but besides those of their homeland or the land of their adoption, we at least may mention such representative men as Mr. Leopold Favre, of Switzerland, Lord Kinnaird, Mr. Cadbury, and Professor Rendell Harris, of England. More and more as the years went by Dr. Tracy emphasized the note of love in his preaching and public addresses. A suggestion was once made to him that Union Hall, of which he had laid only the foundation before his departure, should be named for him. He rejected the idea positively, but with some hesitation remarked that if the large room in the first story which he had especially designed for social gatherings should be allowed to bear his name he would appreciate it. He then went on to express his sense of the high value of the simple gatherings for social entertainment, with games, music, conversation and refreshments where American and Armenian, Greek and Georgian, Swiss and Slav, Turk and Cosmopolitan, teachers and stu-

dents, men and women, meet in friendly intimacy under the shadow of Anatolia College.

AS OTHERS SAW HIM

Among many spontaneous tributes to Dr. Tracy, only a few expressions can be quoted here:

One of his youngest associates, Mr. Pye, writes: "We remember Dr. Tracy in the main for two things: his interest in many people; his enthusiasm for the enterprise which has claimed the main powers of his life."

Mrs. J. K. Marden: "More than any one I ever knew, Dr. Tracy had the charity that suffereth long and is kind. He was able by quiet kindness or in some powerful appeal in the pulpit or prayer meeting to lift friend and critic alike out of harping narrowness into enthusiasm for some new truth."

Rev. H. A. Miner: "It meant much to me to get a letter from him. He always stirred my soul, so fresh and strong his words."

Dr. J. P. McNaughton: "I knew many of his students, and without exception all regarded Dr. Tracy as a born leader of men, — a leader whose virtues they would gladly emulate."

Mr. Melcon Mestjian, Anatolia College, 1907: "The most precious thing I have from my College life is the inspiration I received from the dynamic, constructive and helpful life of Dr. Tracy."

Mr. A. H. Tashjian, Anatolia College, 1902: "It was this undying Christian faith of Dr. Tracy that made us Armenians love him more than any other of the many devoted Americans amongst us. Faith,

hope and love was what our fast despairing souls craved for, and he was brimful of all three to the very end."

Rev. Y. K. Rushdouny, Anatolia College, 1905: "Dr. Tracy was known from Constantinople and Smyrna to Van and Ararat. I know personally that many wanted to send their children to Anatolia College because of Dr. Tracy. I know ministers of the gospel wanted to go to Marsovan and see personally Dr. Tracy about whom they had heard so many good things from those who knew him."

Rev. J. P. Xenides, Anatolia College, 1891 — member of the Seminary and College Faculties: "He loved Armenians primarily but his love for the Greeks was not less, and the feeling was reciprocal. At first the Greeks did not avail themselves of the College privileges in Marsovan. The work seemed so discouraging that it was proposed to abandon the effort. Dr. Tracy, however, could foresee its ultimate success, and he lived to see the majority of 425 students in 1913–14, Greeks. And they and their people all esteemed and loved him."

Dr. Americus Fuller, after a conference between the two college presidents from Turkey in January, 1916: "For the work of the American Board he steadily refused to entertain the idea that this terrible *debacle* was in any sense a defeat; it was rather a challenge to rise and build anew on broader foundations and with larger resources. For the remnant of the Armenian people it was not annihilation, but the fiery furnace from which they were to come forth purified and fitted for a far nobler work than they had ever done. And

for their cruel persecutors he had evident hope that not a few of them have seen in the faithful confessions of their victims a gospel which they could not have so fully understood in any other way."

Judge Epaphroditus Peck: "In 1901 the First Congregational Church at Bristol, Connecticut, undertook the support of a foreign missionary. The American Board assigned to us Rev. Dr. Charles C. Tracy, then President of Anatolia College at Marsovan. Fortunately for us, Dr. Tracy soon after had a leave of absence in America, visited us in Bristol and spent a few weeks here with his family. He afterward kept up a somewhat active acquaintance with the church through correspondence, and at his retirement from the Presidency of the College he again spent several weeks in Bristol. In this way the Bristol church came into an active acquaintance with him and came under the stimulus of his eager and consecrated spirit. His untiring industry and nervous energy, his intense devotion to the work in which he was engaged and to the Kingdom of God in general, and the deep fervor of his religious nature made a deep impression on the church. This was increased by the strong personality and similarly consecrated character of Mrs. Tracy; and both of them will always be held on the roll of the saints with whom we have come into contact. It is largely owing to their influence that the cause of foreign missions has come to be among the chief interests of this church."

"I WANT TO PULL WITH DR. TRACY"

In the year 1908 the Annual Meeting of the Western Turkey Mission was held in Marsovan. It happened that the Fourth of July fell within the period of the sessions, and some hours were devoted to patriotic exercises and to sports, as would be natural with any such group of Americans. It was proposed to have a tug of war, and a rope was produced. I had no especial interest in that item on the program until I noticed that Dr. Tracy had stepped forward and laid hold of the rope. Then it suddenly came over me: "*I want to pull with Dr. Tracy*," and I took my place. It was a hard pull, but Dr. Tracy's side won by a narrow margin. The leader did not give orders or demand assistance; he simply saw what was the thing to do, did his part, and others fell in almost as a matter of course. The incident was characteristic. Many men, aye and women, have liked to pull with Dr. Tracy.

AUTHORITY, TACT AND LUCK

Before the New Regime of 1908, city governors were sometimes difficult men to deal with, and one so interpreted the duties of his position that he arrested a young Moslem who enrolled as a College student, detained him under surveillance over night, and put him on the road toward his home the next morning without allowing him ever to set foot again on the College campus. When commencement came the governor accepted an invitation to attend the exercises, and was on the platform with a retinue of the city officials. According to usual custom the diplomas would be placed by the College

President in the hands of the governor, for him to bestow upon the graduating class. Just before the time for that ceremony came, however, Dr. Tracy turned to me and ejaculated, "I'm not going to put these diplomas in the hands of this man." So, brushing aside all formality, he rose, summoned the graduating class, and presented the diplomas himself. The effect was a marked snub administered in a public manner.

If things had stopped there the consequences might have been unpleasant for somebody. It happened, however, that four members of the faculty were to receive the Master's Degree, and some of them intimated to Dr. Tracy that it would be acceptable and might be very wise if the governor were recognized in the presentation of their diplomas. So Dr. Tracy turned with much politeness to the governor, informed him that the ceremony which had passed was quite subordinate to the important function which was now to take place, and he courteously invited him to favor the institution and all parties concerned by receiving the tokens of higher scholastic honors and presenting them to members of the teaching body.

UNIVERSITY EXTENSION

A pioneer college not only has to educate its students, but it is an institution rendering various public services. President Tracy constructed the Hannah Pearsons Study Hall of such size that nearly a thousand people were often accommodated there. The Commencement and other public exercises of the College were habitually attended by throngs from the city.

Every Friday evening during the winter season a popular lecture was given by some member of the College Faculty, with careful preparation and with very useful results. The library grew to 10,000 volumes and 40 periodicals, classified by Mr. Pye on the Dewey system, and was open several hours every day to intelligent readers from the city as well as to its own body of students and teachers. The museum, under the wonderfully skilful and scientific hand of Professor Manissadjian attained a collection of more than 7,000 specimens, thoroughly classified and arranged for display. Toward the last the museum was open twice a week to the public, and was often visited by a hundred persons from outside the College of an afternoon. The educative and suggestive value of that orderly array was exceedingly high.

Touring belongs especially to ordained missionaries, but they were often accompanied in their trips to the towns and cities round about by College teachers or students who shared effectively in preaching, lecturing and conferring with the people of the various communities. The Marsovan market in recent years has enjoyed the reputation of being more honest and more active than in the other cities which might be compared with it. The reason is frankly attributed in the public estimation to the superior intelligence and skill which have been developed under the influence of the College or by its former students. There never was a newspaper published in the city of 30,000 people until after the New Régime in 1908. Then people wanted to think, to read, and to write for print. And whose utterances were likely to be better worth while than

those of College men? The Greek club named "Pontus," and the Armenian club named "Shavarshan," each almost immediately undertook the publication of a newspaper. A former student, who had entered business and had done something with photography and toy types, said he believed he could do the printing. He brought on a printer's outfit and soon was turning out creditable work in correct Armenian, Greek, English and Turkish. Thus the first two newspapers ever published in the city of Marsovan were enterprises of student clubs with the assistance of the teachers whom they invited as colaborers. The first political club founded in Marsovan about the same time was directed by a committee of twelve men, of whom three were teachers of the College and a fourth was a young alumnus. The callers of any day might include former students, ministers from the churches of the field, civil and military officials, members of Parliament, political inspectors and organizers, possibly political exiles, foreign consuls, priests or bishops of Oriental Christian communities, white-turbaned Moslem religious authorities, merchants coming to the city to do business, friends and relatives of students and of the sick. Thus the College exercised a general leavening influence throughout a wide region, and did much after the ordinary intent of university extension. It stood for order, discipline and education; for American democracy and Christian civilization. In the course of time two members of the Faculty were elected members of the Parliament in Constantinople.

ALUMNI

The President, like every other college administrator, was proud of his graduates. Indeed, there was reason for it. Their training meant character as well as scholarship, industry as well as intelligence, public reputation as well as personal position. The small percentage who have sought the opportunities of free America are prize men in universities, making a good beginning in the professions, earning full wages in positions of trust, making a success in business. An Anatolia alumnus studying in Cambridge University, England, on a fellowship which he won as a graduate student at Harvard, has written: "I do not know of any Anatolia man who has ever been out of the College for some time who does not speak with feeling and strong appreciation of the work in Anatolia. The Anatolia men now in America have done well in the way of overcoming obstacles or in the way of seeking an education and making an honorable and successful living. As I look back to College days I think that in point of stimulus to think, opportunities for general culture and also for special study and chances for social and public activity through the various clubs, and for physical development through the attention devoted to outdoor sports and through the beautiful climate and country, Anatolia is unique in its field in the Near East."

The larger number remain in the land of their origin and are useful there. About one-fourth of the graduates are approximately evenly divided between the ministry and medicine; another quarter have become teachers, many of them in schools of advanced grade; while

about one-half have responded to the many business openings that appeal to young men in the waking East. A few of the choicest spirits have become members of the Anatolia College Faculty, after their own post-graduate studies in Europe or America. There they have become masters in their departments of instruction, authors of books and many articles in print, preachers and lecturers of reputation, leaders of their conationals in the College and citizens of public spirit and wide usefulness outside.

TOWARD THE SUNSET

The last years in Marsovan were full of blessing. Expanding work brought in more workers and permitted better organization and division of labor. For several years following 1908, the New Régime made itself felt in wider opportunities, new hopes and increasing ambition throughout the country. The President markedly grew in character with the passing years.

Dr. Tracy was much honored in ministers' meetings, church conferences and similar gatherings where many of the leaders were his own pupils. On a visit to Sivas he attended a meeting held in the interest of the Normal College, and led the astonished company in soliciting and in making a contribution for that institution which resulted in far more than any one had anticipated. He took great interest in plans for the development of academies or high schools by the Protestant congregations in Samsoun and Ordou, schools which would prepare students for the College and for which the College would prepare teachers. And on a visit to Tokat he and the Armenian Bishop enthused the Arme-

nian people of that city in a project for establishing a school of high grade there for which large contributions were placed in his care.

He was profoundly stirred by the coming of the Russian students, first two, then half a dozen, a dozen, a score, two-score. It was natural to anticipate that the College had a service to render to the people of Russia who were breaking with their past and had not yet laid the foundations for their future, just such as pioneer American colleges rendered, in educating men who were to be among the leaders in shaping the future of the farm, the home, the school, the church, and even the government. The arrival of the Russians gave an added impulse to the hesitant Turks. Their young men also wanted to come to College, and by degrees religious prejudice, race separation and the opposition of authorities gave way. When the Turks attending College were more than a score, with some three-score in the Turkish Club, cultivating the language and literature of the government of the country, it was evident that the College had climbed the first hill of difficulty with regard to the education of Moslems. The first young Turk to graduate did so with credit in 1914, and regarded it as his great hope to study law and democratic institutions in America and use the results for the benefit of Turkey, saying, "I want to serve my people."

Mr. John Stewart Kennedy, at his death, left a bequest of $50,000 to Anatolia, largely owing to the personal friendship between his family and that of Dr. Edward Riggs. Subsequent correspondence by Dr. Tracy led to an additional gift by Mrs. Kennedy, which provided for the construction of Kennedy Home.

One letter from Dr. Tracy to Rev. James L. Barton, LL.D., Secretary of the American Board and of the College, was placed by him in the hands of a friend with the result that $25,000 were given for the construction of Union Hall. To balance such efforts, "Badvelli" Tracy and the "Madama" during their last winter in Marsovan, visited all the 160 homes of the Protestant congregation, many of them of course very humble. But the missionaries had been welcome visitors in such homes ever since their arrival in the city forty-six years before. The first door in the Tracy hallway that met a caller opened into a room that had been specially designed as the place for the President's gracious wife to meet "her poor." The home itself was brightened by the presence of the daughter Mary, who conducted a popular kindergarten.

EBENEZER

In September, 1913, the College opened at high water mark. Thirty-two names were listed in the staff of administration and instruction: 10 Americans, 1 Swiss, 1 Russian, 9 Greeks, and 11 Armenians. During the year, 425 students were enrolled in the four College and four Preparatory classes, of whom about 200 were Greeks, 160 Armenians, 40 Russians, and 25 Turks. Before June these students paid into the College treasury approximately $25,000. There were 275 additional pupils in the Girls' School, and usually about 100 patients at any one time in the Hospital. Missionary families, teachers, and their households, employees and other individuals intimately associated, brought the whole colony up to a round thousand souls,

living and working together in the fear of God and the love of God, and with good-will toward men. Before September had passed, the retiring President delivered a memorable sermon, his last in the College, on the word *Ebenezer*, "Hitherto hath Jehovah helped us." He recounted the leading experiences and vicissitudes,— and these last were many, — of the institution up to that time. Later we brought a great stone from the quarry in the foothills a mile away which had been located under Dr. Tracy's supervision, and this stone was lying on the campus May 10th, 1916, when the premises were forcibly occupied by the Turkish officials, waiting for the time when it should be erected and bear the word *Ebenezer*.

The property of the College was not wholly differentiated from that of the Mission Station. But the main parts purchased with funds intended for College use and recognized as belonging to the College plant in grounds, buildings, improvement and equipment, represent a cost of production of $150,000. The cost of reproduction for most of the items would be nearly or fully double. About $120,000 of endowment funds were held in Boston by the Treasurer of the College, who is the Treasurer of the American Board. The Main College Building, North College and the Alumni Library-Museum were complete and completely occupied. Kennedy Home was planned and has since been built, as has the house of the superintendent, and this ground has been connected with the main campus by a tunnel under the street. The foundation of Union Hall was laid and this, when complete, will be the best of the College buildings up to date. Sites

were ready for White Hall for the Seminary, the chapel and the gymnasium. The building erected as an orphanage was rented by the College and the proceeds used for the support of orphan students. The Wickes Industrial Shops were an extensive plant for wood and iron work and included a roller process flour mill. Not less than 112 students were listed in the Self-Help Department and met part of their bills to the College by some form of manual labor. Besides five American missionary residences, five houses had been constructed which were owned by the College and were for the occupation of teachers, and three other teachers occupied their own homes, in the erection of which they had been assisted with loan funds. There were the Turkish bath building, the extensive athletic field, the inviting and restful flower garden, trees with their greenery, the library with 10,000 books, the museum with 7,000 specimens, a telescope for astronomical purposes with a 6½ inch lens, a really extensive equipment in apparatus, furniture and the supplies necessary to the consecutive life and work of such an institution. Hope for the acquisition of a Demonstration Farm and instruction in Agriculture, and for a course in Business Education, was taking shape. Chief among the assets of the College were the loyal colaborers in the Board of Trustees, the sustaining constituency in America, members of the mission circle, the faculty and a staff of employees on the ground, the alumni and former students, and a constituency covering the northern half of Asia Minor and reaching around the western curve of the Black Sea past Constantinople into the Balkan states and around the eastern curve through the Cau-

casus provinces of Russia as far as the Crimea. Then Dr. and Mrs. Tracy returned to America to rest. It was forty-six years since they first sailed for Turkey. Dr. Tracy tendered his resignation from the College Presidency to take effect at the Commencement of 1914, and he was elected President Emeritus.

Dr. Barton writes:

"Rev. Charles C. Tracy, the young man, began educational work in the corner of a stable in the city of Marsovan; Dr. Tracy left Marsovan with Anatolia College housed in large, substantial buildings, a Theological Seminary, a Girls' School leading into the College course, and the best and most commodious mission hospital in Turkey. He never shrank from undertaking the impossible, and he seldom failed in achievement. Upon the platform of the American Board some years ago he revealed his creed of action and expressed it in the form of a prayer, 'O Lord, help me to help others to help themselves.'"

SUNSET LODGE

Dr. and Mrs. Tracy and Mary were drawn to Los Angeles, California, because Chester was located there as a Professor of Botany in the high school. As the outbreak of the war made the return of the family to Turkey doubtful, "Sunset Lodge" was bought with borrowed money as a home in the Hollywood suburb. The returned missionaries found abundant occupation. Dr. Tracy made a strong impression at the meeting of the National Council of the American Board at Kansas City in October, 1914, and at the Student Volunteer Convention in the same city. He was much

SUNSET LODGE. DR. AND MRS. TRACY AND MARY

in demand for speaking, and he had various plans for writing and for advancing the interests of the work in Marsovan. Many new friends were added to those of earlier years, and especially the Armenians of the Pacific Coast were very friendly and appreciative. They tendered him a banquet at Christopherson's, at which some eighty persons were present, and with congratulatory speeches presented the benefactor of their nation with a purse of $110 in gold. It was a great joy to Dr. and Mrs. Tracy that the graduates of the College were an honor to Anatolia in America and especially that a number of them had become teachers in American universities. "Too much cannot be said of his love for the Armenians."

FILLING UP THE SUFFERINGS OF CHRIST

Early in the year 1915, Turkish officials, aided and abetted by the Germans, determined to eliminate the Armenian question from the area they controlled, by the elimination of the Armenians. The resulting atrocities will not be recounted here in detail, but it may be stated that Marsovan had a population of at least 12,000 Armenians, and when the "deportations" were completed in the early fall, the officials plowed the Armenian cemetery and sowed it to grain as their way of giving public notice that they did not intend to allow any more people of that race to live or die or be buried in the city. Eight members of the College Faculty, because they were Armenians and because they were Christians, were slain. The student body, the Girls' School and the Hospital similarly suffered; and from the Protestant community in the city, con-

sisting of 950 souls, 900 were swept away. The College continued in session until May, 1916, with Greek, Russian and Turkish students in attendance. No Armenian teacher was spared to the institution and but one student was left to represent that race. On the 10th of May, 1916, all the grounds and buildings were occupied by the Turkish officials for the purposes of a military hospital, and the Americans on the ground, ten adults and four children, under the compulsion of armed and mounted police, were put on the road for Constantinople. At the capital of the country protracted negotiations resulted in permission for a few persons to return, and Mr. and Mrs. Getchell, Miss Willard, Miss Gage and Miss Zbinden volunteered to do so. They were allowed to occupy some narrow quarters in the American premises, and there undertook, so far as possible, to hold the situation, protect individuals and mission interests, and maintain the Christian witness.

The effect of these events on a sensitive and friendly heart can be imagined. The victims were not so many mere numerals or human units, but every one was a warm-blooded person among whom were preachers, teachers, former students, fellow laborers and friends of forty-six years' acquaintance. As soon as work for Armenian and Syrian Relief was organized in this country, Dr. Tracy threw himself heart and soul into this in Los Angeles and California. He ignored questions of international politics, left the problems of the outcome to future solution, and gave himself to the utmost to the work of organizing committees, making public addresses, writing for the press, dis-

seminating information, arousing public sentiment and securing contributions for the cause of relief. The intensity of the effort proved too much for the frail body long to endure. In this service Dr. Tracy's life work culminated.

"Except a corn of wheat fall into the ground and die it abideth alone, but if it die it bringeth forth much fruit." It is this principle that inspires confidence for the present and hope for the future.

THROUGH THE GATES INTO THE CITY

Mrs. Tracy relates, in substance, how her dear husband had an ulcer in the stomach and went into the hospital in September, 1916, underwent a course of treatment, and was cured. After that he was obliged to be careful of his diet, but he went regularly to his office and his high pressure work for Relief. In April, 1917, there was a recurrence of the malady, and the doctor prescribed a month's rest. But he did not rest. He had the office moved to his home and dictated correspondence to his stenographer every day. On April 7th he wrote his last Marsovan Round Robin letter with a gleam of the old fire, planning Relief tasks, making light of his own suffering, and finding in a militant pacifist "something so ludicrous that I had a good laugh over it as I lay here on the sofa, though too weak to laugh hard." On the 12th he was to make an address at the Bible Institute for the suffering Armenians. Though he was so feeble as to be hardly able to stand, those who heard him, say that this effort surpassed all his other notable addresses in the earnestness and passion displayed. But this was his last public

service and the end was at hand. On the next day, Saturday, he was taken much worse. He lingered in the Good Samaritan Hospital until Thursday. His wife, his son Chester, and his daughter Mary were at his bedside, as was Mr. Edwin P. Benjamin, their intimate and helpful friend. The other son, Rev. Charles K. Tracy, was busy with his pastorate in Richmond, Vermont, and his work for Relief throughout that state. All that medical science could suggest was accomplished. On Wednesday Mr. Benjamin brought word that relatives and friends had sent money to raise the mortgage on "Sunset Lodge," the home of his wife and daughter. The sick man said, "It is the Lord's doing and marvelous in our eyes." Once he offered prayer, that if it was God's will he might live and work for the suffering Armenians.

"He wanted to live; he was looking forward to our golden wedding in August; he wanted to finish the story of his life, which he began just a few weeks before he died; he wanted to work for the Hollywood Church when his work for the Armenians was done; he wanted to return and spend his last days in Marsovan in the land which was his adopted home. On Thursday evening, April 19th, the head nurse said his heart was failing. He pressed my hand again and again to tell me he was conscious. A little before twelve o'clock he smiled for several minutes and so passed away. When I saw that happy going home, it took all my tears away. I wish I knew what or whom he saw."

The funeral took place on Sunday afternoon, April 22, 1917, in the Methodist Church of Hollywood. Several pastors shared, including two Armenians.

Among the most beautiful floral tributes were those from Armenian and Syrian societies. Armenians were the pall-bearers, and two hundred of that suffering race, which Dr. Tracy loved as God so loved the world, were in the audience. Payment for the lot and monument in Hollywood cemetery was pledged out of the Tracy Love Fund, contributed by Armenians.

SEMPERVIRENS

A few years ago Dr. Tracy took great interest in a course of public lectures that he delivered on Christian life and the development of Christianity under the title, "*Sempervirens.*" He wrote:

"I was strolling one day in the deep forest on the Pacific coast. Around me stood the giant trees of the species called the *Sequoia sempervirens.* Gazing upon those stupendous living columns, 20 feet in diameter, absolutely erect, with their evergreen branches 300 feet in the air, — trees attaining sometimes to an age of 200 years or more, and then from their deathless roots reproducing themselves in shoots that possess all the vigor of the parent stem, grow as great, tower as high and live as long, they in turn reproducing themselves in the same way, I saw the striking significance of the name given to this tree. Well is it named *sempervirens* for it flourishes in perpetuity; it has in its roots the power of an endless life."

Dr. Tracy's personality is an example of "the power of an endless life." A student writes: "His death brought me face to face with immortality, and I said to myself that death has nothing to do with such a life." And as far as we can look into the future of this world,

Dr. Tracy's life will live in Anatolia College and the affiliated institutions in Marsovan. His memory will be recalled with especial veneration at the annual Founders' Day celebration which will be held on his birthday, October 31st, which is also the birthday of Mrs. John F. Smith. Again, his life will abide as a vital force in the hearts of over 2,000 students who have for longer or shorter periods attended the College; over 300 from among them who have graduated; nearly 200 others whom he shared in preparing to preach; in the hundreds of pupils in the Girls' School and of patients in the Hospital who have felt the influence of his personality; in the thousands scattered widely in America, in Europe, in Turkey, who have been quickened by his touch; in his colaborers of the Station, the Faculty, the Mission Field, who have been inspired to emulate his loyal response to the Master of us all, who directed his disciples to go: go and preach the gospel, go and heal the sick, go and teach all nations, "and lo, I am with you alway, even unto the end of the world."

MORNING COMETH

Anatolia College Hymn

Words by Pres. C. C. Tracy *Music by Prof. A. T. Daghlian*

Morning cometh, morning cometh,
Night shade and terrors pale.
Morning cometh, morning cometh,
All hail! sweet light, all hail!
Swift comes the dawn with rosy ray,
The gloomy shadows flee away,
The gloomy shadows flee away.
Let sadness with the night depart,
Let joy and peace fill every heart;
Come one, come all, a cheerful throng!
Greet Alma Mater with a song!

Refrain:

Anatolia! Anatolia!
Long be thy gladsome day.
Anatolia forever!
Anatolia for aye!

Morning cometh, morning cometh,
Arise! and greet the day.
Morning cometh, morning cometh,
Come join the joyful lay!
Swift comes the dawn with rosy ray,
The gloomy shadows flee away,
The gloomy shadows flee away.
It is the day so long and bright,
It is the dawn of love and light,
Now joyful hope each bosom thrills
And morning dances o'er the hills.

Refrain:

Morning cometh, morning cometh,
The heavenly heralds say.
Morning cometh, morning cometh,
Up! Meet the King of day!
O light divine, rejoice our eyes!
O Sun of Righteousness, arise!
O Sun of Righteousness, arise!

Send with swift wing thy healing beam
O'er hill and valley, plain and stream,
Till 'neath thy reign, from shore to shore,
Woe, night and sin shall be no more.

THE MOUNTAINS OF PONTUS

Ye Mountains of Pontus that rise in my view,
Enswathed in the sunrise and bathed in the blue,
Sublime in repose ye encircle the plain,
O'er the folds of your slopes roam the flock and the swain,
O! Mountains of Pontus, familiar and dear,
Ye have captured my heart, and imprisoned it here.

Ye are fair, oh, so fair, growing rosy at dawn,
Or reddening at eve when night's curtain is drawn.
Oh, grandly ye tower when the tempest is high
And the storm-clouds are torn on your crags as they fly.
O, Mountains of Pontus, your forms I revere.
Ye have captured my heart and imprisoned it here.

Through your vales wind the Halys and Iris to meet
The surf of the Euxine that rolls to your feet,
Still assembled ye wait, though o'er each hoary head
The shadows and lights of the ages have sped.
Ye Mountains of Pontus, oh, say by what art,
By what magic of wiles ye have captured my heart.

Ah, Mountains of Pontus, your secret I know—
Not the rocks nor the rills nor the heights clad in snow,
There, there is the charm, nestled close at your feet—
The grace that enthralls, the enchantment so sweet;
Though other scenes call me, I'm loth to depart,
For dear Anatolia has stolen my heart.

MARSOVAN, Feb. 2, 1912. CHARLES C. TRACY.

EBENEZER

Sovereign of all the spheres,
Thou God of all the years,
  Thy name we praise;
In Thee our hopes abide;
Thy light has been our guide,
Thy love has glorified
  Our earthly days.

Thy mercy ne'er forgot,
Thy promise failed us not
  In peril's hour;
Thee, 'mid the maddened throng
Intent on cruel wrong
We've found a refuge strong,
  A mighty tower.

Oft, on life's weary way,
We found, in heat of day
  Thy rock's cool shade;
There, rest for weary feet,
There, draughts from fountain sweet,
There, safe and sure retreat
  Thy presence made.

In time of grief profound
When darkness gathered round
  Gethsemane,
Though bowed in anguished prayer
We knew, in our despair,
The Son of God was there
  Our strength to be.

With wonder we survey
The long and devious way
  Our feet have trod;
'Mid all the hopes and fears
Of all the changing years
There evermore appears
  A present God.

All other things above,
Our Father, may Thy love
  Our thoughts employ.
And may our life in Thee
Here and hereafter be
One service glad and free,
  One world of joy.

CHARLES C. TRACY.

Written for the Anatolian Jubilee, June, 1914.

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